

# ARTICLES

OF

## ENQUIRY,

( With some Directions intermingled )

FOR THE

# Dioecese of Ely:

In the third Visitation of the R. Reverend Father in God,

## MATTHEW

Lord Bishop of that Dioecese; *Anno Dom. 1665.*

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*Et Translationis suæ secundæ Vicesimo Octavo.*

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London, Printed for Timothy Garthwait at the Kings-head in  
St. Pauls Church-yard, 1665.



*The tenor of the Oath to be ministred to the Church-wardens, and any other of every Parish, that shall be sworn to make Presentments.*

**Y**OU shall swear, that you and every one of you shall and will truly consider, and diligently enquire of every one of these Articles here given you in charge, and of all the branches thereof, and make true answer to all particulars therein demanded; and that all affection, or favour, or hatred, or hope of reward or gain, or fear of displeasure, or malice of any person, and all other pretences set aside, you shall and will present every such person of your Parish, or within it, as hath committed any offence or fault, or made any default mentioned in any of these Articles, or which is vehemently suspected, or otherwise defamed of any such offence, fault or default; wherein you shall deal uprightly and fully according to the truth, neither presenting, nor sparing to present any contrary to the truth: Having in this action God before your eyes, with an earnest zeal to maintain truth and vertue, and to suppress vice, and to discharge your own consciences. So help you God, and the Holy Contents of this Book.

*God save the King.*



Articles to be enquired of in the Diocess of *Ely*, at the Visitation, holden in the year of our Lord, 1665:

*Chap. 1. Concerning Religion, Doctrine, and Church-Government.*



Be there any abiding in your Parish, or resorting to it, who (as far as you know, or have credibly heard from persons of deeper judgement) do at any time preach, teach, deliver, publish, or maintain any heresie, or any erroneous and false opinion accounted to be contrary to the Faith of Christ, or any sentence, matter, or cause, which hath heretofore been determined, ordered or adjudged to be heresie by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, determining the same to be heresie by the expresse words of holy Scripture? Or are there any which do deny or impugn any of the 39 Articles of Religion agreed upon in Anno 1562 and established in the Church of England? And is the Declaration, which the blessed Martyr King Charles the first prefixed before those 39 Articles, concerning the settling of the questions late in difference, duly observed by all within your Parish, according to his Majesties commandment?

2. Be there any in your Parish that have denied, or perswaded any other to deny, withstand or impugn the Kings Majesties authority and supremacy in causes Ecclesiastical within this Realm?

3. Be there any in your Parish that have affirmed, that the Form of consecrating Bishops, and making Priests and Deacons, as it is used in the Church of England, is not holy, right, true and lawful? Or that the Government of this Church under the Kings Majesty by Archbishops, Bishops, Deans, Archdeacons, and other Ecclesiastical Officers, is unlawful or Antichristian?

4. Is there in your Parish any that hath been, or is vehemently suspected to have been present at any unlawful assemblies, conventicles, or meetings, under colour or pretence of any exercise of Religion? or do any affirm and maintain such meetings to be lawful?



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5. Be there any abiding in, or resorting to your Parish, that are commonly reputed to be ill affected in matter of the Religion professed in our Church, or taken to be Recusants, whether Papists, or other factious separatists, refusing to repair unto the Church to hear Divine Service, and to receive the holy Communion? Or that have or do publish, sell or disperse, or convey to others any superstitious, seditious, or schismatical Books, Libels, or Writings, touching the Religion, State, or Ecclesiastical government of this Kingdom of England? Present their names, qualities and conditions, if you know or have heard of any.

6. Have any in your Parish spoken or declared any thing in derogation or depreciation of the form of Gods worship, and the set form of Common Prayer prescribed and established in the Church of England, or in dislike of the Administration of the Sacraments, or the Rites and Ceremonies set forth and prescribed in the Book of Common Prayer and the Canons Ecclesiastical? Or do any preach, speak and declare that the Book of Common Prayer containeth any thing that is repugnant to the holy Scripture, or not meet to be used? Or do use any scornful words against those godly Sermons, called, the Homilies of the Church?

### Chap. 2. Concerning Publick Prayer, and the Administration of the Holy Sacraments, &c.

**H**ath any in your Parish caused, procured or maintained any Minister, to say any common or publick prayer, or to administer the Sacrament of Baptism, or of the Lords Supper, otherwise or in any other manner, than is mentioned in the Book of Common Prayer? Or hath any interrupted, hindered, let, or disturbed the Minister in reading of divine Service, or administering the Sacraments in such manner as is mentioned in the said Book? Or hath any interrupted him in his preaching, or reading the Homilies?

2. Is the Sacrament of Baptism rightly and duly administered according to the form prescribed in the Book of Common Prayer, with due observation of all Rites and Ceremonies prescribed to be used in the same, without adding or altering of any part of any prayers, or interrogatories? Is the sign of the Cross every time used, and the Surplice never but worn in the administering of it?

3. Hath the administration of the Sacrament of Baptism been at any time deferred longer than till the next Sunday or Holyday, immediately following the birth of the child? And do they all come to Church (who bring a child to be baptized) at, or about the beginning of Divine Service? And is the baptizing performed immediately after the second Lesson?

4. Hath the Sacrament of Baptism been refused to be administered to any children born in, or out of wedlock, their birth being made known to the Minister of the Parish,



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rish, and they offered unto him to be baptized? Or have any such children died unbaptized?

5. Have the Parents of the child baptized been at any time admitted to be Godfathers or Godmothers to the same? Or have any been admitted to be Godfathers or Godmothers to any child, before they have received the holy Communion? Or have there been admitted more (or less) than two Godfathers and one Godmother for a male child, and two Godmothers and one Godfather for a female? Or have any Godfathers or Godmothers used any other answers or speech in Baptism, than is by the Book of Common Prayer appointed? Or have they given to the children baptized any name that is absurd, or inconvenient for so holy an action? Or hath any child been baptized since the return of our gracious Sovereign, without Godfathers or Godmothers?

6. Have any children been baptized in private houses (except upon great necessity: and if so, what was the same?) or by any Lay-person, or Midwife, or Popish Priest, or by any other than your own Minister? And have all children which were privately baptized, if they lived, been afterwards brought to your Church, that the Congregation and the Minister of the Parish (in case they were not baptized by him) might be certified, whether they were lawfully baptized or no?

7. Have the children that have been born to any Popish or separatist Recusant in your Parish, been publickly baptized in your Parish Church, by your own Parson, Vicar, or Curate? Or by whom else were they baptized, or where, to your knowledge, or as you have heard? you are to give all the notice you can, both of them and of their Parents.

8. Hath the blessed Sacrament of the Lords Supper been duly and reverently administered in your Church or Chappel, so often, and at such convenient times, that at least thrice ever year (whereof once at Easter) every Parishioner within your Parish, being of the age of 16. years or upwards, might receive the same?

9. Hath the said blessed Sacrament been delivered unto any, or received by any the Communicants within your Parish, that did unreverently either sit, stand, or lean; or that did not devoutly and humbly kneel upon their knees, in plain and open view, without collusion or hypocrisie?

10. Have any of your Parish, which are openly known to live in notorious sin without repentance; or any excommunicate persons or schismatics, common and notorious depravers of the Religion and Government of this Realm (without unfeigned sorrow shewed by them for their impiety and wickedness) been admitted to be partakers of the holy Communion?

11. Hath any of your Parish been debarred from the said holy Communion without just cause, or without intimation presently given to the Ordinary or Bishop of the Diocese? Name every such person, and the person that debarred him, or them.

*Chap. 3. Concerning the Church, the Furniture, and Possessions thereof.*

**H**ave you a Parish Church and Chancel now standing, and in use, or is the same profaned, or demolished in part, or in whole?

2. Have you in your Church or Chappel the whole Bible in the largest Volume, of the last translation, the Book of Common Prayer of the last Allowance, and the two Books of Homilies, all well and fairly bound? And have you also in your Church the form of the Divine Service, for the 5th day of November, and for the 30th day of January, and for the 29th day of May, and the Book of Canons or Constitutions Ecclesiastical; and is the Table touching the Degrees of Affinity and Consanguinity (by Authority set forth Anno 1563) fixed in the Church for the publick view of all men?

3. Have you in your Church or Chappel a Font of Stone set and fastned in the ancient usual place, whole and clean, and fit to hold water? A convenient and decent Communion Table; with a Carpet of Silk, or some other decent stuff, continually laid upon the Table at the time of divine Service; and a fair linen cloth thereon laid at the time of administering the Communion? What did either of them cost? What be they now worth in value? And is the same Table placed conveniently, so as the Minister may best be heard in his administration, and the greatest number may reverently communicate? To that end both it ordinarily stand up at the East end of the Chancel where the Altar in former times stood, the ends thereof being placed North and South? Is it at any time used unreverently, by leaning or sitting on it, throwing hats or any thing else upon it, or writing on it; or is it abused to any other profane or common use? Are there any steps or assents in your Chancel up to the Communion Table? Have you also a decent rail of wood (or some other comely inclosure covered with cloth or silk) placed handsomely above those steps before the holy Table, near one yard high, and reaching cross from the North wall to the South? (except by the order of the Diocesan it be made with the ends returning unto the East wall) with two convenient doors to open before the Table: And if it be a Rail, are the Pillars or Ballisters thereof so close, that dogs may not any where get in?

4. Have you in your said Church or Chappel a convenient seat for your Minister to read divine Service in? Where and in what part of the Church doth it stand? how far from the Chancel? and which way doth the standing thereof cause the Minister to turn his face, when he kneeleth therein at prayer? Have you also a comely Pulpit set up in a convenient place, with a decent Cloth or Cushion for the same? Have you a comely large Surplice? what cost it by the yard? and how long have you had the same? Have you also a fair Communion Cup of silver, and a cover agreeable



able to the same; a Flagon of Silver or pewter, with all other things and ornaments necessary for the celebration of divine Service, and administration of the Sacraments: And have you a Chest wherein to put the alms for the poor, with three locks and keys unto it; and another Chest for the keeping of the Books, and the Communion Vessels and Ornaments of the Church: Or where are they kept ordinarily?

5. In the said Chest have you a Register-book in parchment, wherein to register the Christnings, Weddings, and Burials: And is the same book written and kept in all points according to the Lxx. Canon? And is the Christian name of the mother, as well as of the father, therein duly registered? And is there a transcript thereof transmitted every year into the Bishops principal Registry? Have you also a fair Paper-book, wherein every Preacher which is a stranger, and not your Parson, Vicar or Curate, is to subscribe his name, the day when he preached, and by whose authority he is licensed?

6. Is your Church or Chappel, with the Chancel thereof, as also the Vestry, and the Church Porch (if you have any) and your Parsonage-house or Vicarage house, and all other houses thereto belonging, your Parish Alms-house and Church-house, in good reparations? And are they imploied to godly and their right holy uses? And if any of them be ruinated and walled, in whom is the default? And is your Church, Chancel, and Chappel decently and comely kept, as well within as without? and are the seats in them well maintained, and the bottoms of them either boarded or paved: the Steeple and Bells preserved, the windows in no part stopt up, but well glazed? the roof and walls clean, the whole floor kept paved, plain and even, and all things there in orderly and decent sort, without dust, rubbish, straw or litter, or any thing that may be either noysome or unseemly for the house of God? The Parishioners using none but Besses and fast Mats in their seats to kneel upon, or for warmth in winter?

7. Are there any arms and furniture for souldiers, or other munition, ladders, buckets, timber, or any other implements for publick or private use, stored and kept in your Church, Vestry, Steeple, or any other part of the Church-buildings? How long hath it been so? And by whose authority or direction?

8. Is there any in your Parish that hath or doth refuse to contribute towards the reparation of your Church, or towards the provision of such things as belong thereunto?

9. Is your Church-yard or Chappel-yard enclosed and well fenced, and kept without abuse? and if not, whose is the default? Hath any person within your memory, or that you have credibly heard of, incroached upon the Church-yard, by setting up any kind of building or fence upon it, or by opening any doore, gate or stile into it? Hath any used that place (consecrated to an holy use) prophanely or wickedly? Hath any used any chiding, bawling or quarrelling words, or stricken any person either in the Church or Church-yard? Hath any person behaved himself rudely and disorderly in either; or used any filthy or prophane talk, or any other rude and im-

modest



modest behav'our in them? Is there any ordinary passage used through the Church; or any common walking therein, or carrying of burdens, or playing of children? Or have any other Plays, Feasts, Banquets, Suppers, Church-ales, Drinkinges, Temporal Courts, Lects, or Lay-juries, Gusters, exercise of dancing, stool-ball, foot-ball, or the like, or any Fairs, or Markets, booths, stalls or standings; or any other prophane usage been suffered to be kept in your Church, Chappel, or Church-yard? Have any annoyed your Church-yard or the fences thereof, by putting in of cattel, by hanging up of clothes, or by laying any dust, dung, or any other filthines there? or by making water therein, especially against the Church-walls? When graves are digged, are they made six foot deep (at the least) and east and west, and are the bones of the dead piously used, and decently interred again, or laid up in some fit place, as becometh Christians? And is the whole consecrate ground kept free from swine and all other nastines?

10. Doth your Clerk or Sexton, or any Constable or Bayliff, or any other person (by occasion or pretence of any secular office or service whatsoever) at any time take upon him, within the Church or Church-yard to proclaim any Sessions, or any other appearance, or to warn any Courts or other meetings, or business? or to cry any hawks, dogs, or other cattel, or any thing else: or to publish any Precepts, or other writings or Orders, for any Lay-occasion, or business whatsoever? for such things should rather be done in the market, or without at the Church-yard stile, unless by supreme authority it be otherwise commanded.

11. Are your Church-wardens careful to take special order, that no dogs of any sort be at any time suffered to come into the Church, to the disturbance of the divine Service, and the polluting of that holy place of the Christian congregation? And do any of the inhabitants (of what condition soever) or of their company, bring their hawks into the Church, or usually suffer their dogs of any kind to come with them thither, to the profanation of the house of God, and his holy worship, and to the great scandal of our Christian profession?

12. What Legacies have been given to the use and benefit of your Church, and how have they been bestowed? who hath received and detained them without due employment? Doth any detain or imbezel, or hath sold and made away any of the Church goods, or used or employed them otherwise, than by Law they ought to do? Have you any Stock or yearly revenew belonging to the Church? what is it? how is it employed?

13. Is your Church full, or vacant of an Incumbent? And if vacant, who receiveth the fruits thereof, and who serveth the Cure, and by what authority? And is it a Parsonage or Vicarage, and Presentative or Donative? Or have you but a stipendary Priest only? what is the common value and means of his place known or reputed to be?

14. Is there in your Parish, or any where about you (that you know or have heard of) any Church, Chappel, or Oratory, now demolished, or likely to be ruined, or that is converted to any private or secular use?

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15. Hath any private man, or men, of his or their own authority (for ought you know) erected any pews, or builded any new seats in your Church or Chancel? And what pews or seats have been of late years new built, by whose procurement, and by whose authority? And are all the pews and seats uniform therein, and so ordered, that they which are in them may all conveniently kneel down together in the time of prayer, and have their faces up Eastward, toward the holy Table? And also that men and women do not sit promiscuously together? Is the middle alley of the Church, or any of the other alleys or isles, or the body of the Chancel, built upon (in any part thereof) for the setting up of pews or seats, or for the enlarging of any there adjoining? Are there also any kind of seats at the East end of the Chancel above the Communion Table, or on either side up even with it? And is the Chancel fully divided from the body of the Church, and how, or in what manner?

16. Are there any privy closets, or close pews in your Church? Are any pews so loosely made, that they do any way hinder the prospect of the Church or Chancel, or that they which are in them be hidden from the face of the Congregation? What galleries also or scaffolds have you in your Church? How are they placed, and in what part of the Church? When were they built, and by what authority? Is not the Church large enough without them to receive all your own Parishioners? Is any part of the Church hidden or darkened thereby, or any of the Parishioners annoyed or offended by them?

17. Are any Tombs or Monuments for the dead suffered to be erected within the Church, without the good licence and approbation of the Ordinary first shewed to the Church-wardens? Are there any so made, that they cumber some room which may not well be spared; or trouble any seat or passage; or hinder the prospect of the Church or Chancel, or the light of any window; or be inconvenient to the Minister in executing any part of the divine Offices; or be so set up, as to give any scruple or offence to mens Christian devotions in their holy prayers and adoration? Are any other mean toys and childish gew-gaws (such as the sonnet sort of people prepare at some burials) suffered to be fastened up in your Church at any ones pleasure? or any Garlands and other ordinary funeral Ensigns to hang, where they hinder the prospect, or until they grow foul and dusty, withered and rotten? And is your Church-yard pestered and cloyed with frames of wood, piles of brick, or stones laid over the graves? Do any take upon them (as they please) to set up, or lay great stones there at the head and foot of any grave, without the Incumbents leave and the licence of the Ordinary?

18. Hath any in your Parish defaced, or caused to be defaced, or purloyned any Monuments or Ornaments in your Church, or any Inscriptions of Brass, any Lead, or Stones there, or any part of the Glass-windows, or the Organs? When was it done, and by whom?

19. Hath any Recusant, Popish, or other, being lawfully excommunicate, or any other excommunicated person, been buried in your Church or Church-yard, before absolution from that censure and excommunication, obtained? And if yea, then by whom, and when?



20. Be the profits, tithes, or any commodities Ecclesiastical, belonging to the Parsonage or Vicarage of your Parish, converted to the use and benefit of the Patrons, or of any other but the Incumbent, and by them received and detained? And how long have they been so? And is there but a Curate or stipendary Priest kept in any place, where you have heard, or do believe an Incumbent should be possessed, and what allowance hath he?

21. Is there any other Cure annexed to your Parish, or any Chappel of ease belonging to the same? How are they served, by whom, and upon what allowance? Is there any other kind of Chappel or Chappels within the precincts of your Parish? To whom do they belong? When were they erected? and when consecrated? Have you in your Parish any house or houses, whereof any room is ordinarily used for preaching, or saying the divine Service, and administering the holy Communion? How long hath it been so? and by what authority or licence?

22. Have you a true Terrier of all the Glebe-lands, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tithes, within your Parish, or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in your said Parish, appointed by the Ordinary? And is it safely kept and preserved, and in whose hands? And hath there a true copy thereof, under the hands of the Minister and Church-wardens, been transmitted and laid up in the Bishops Registry, there to continue for a perpetual memory thereof? And if you have no such Terrier yet made, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence, your Curate, are now appointed to make diligent inquiry of the premises, and to make, subscribe, and sign the said Terrier, and to bring in a true copy of it into the Bishops Registry, within three moneths after the receipt of this book of Articles?

#### Chap. 4. Concerning the Ministers, Preachers, and Lecturers.

**I**S your Minister, Parson, Vicar, or Curate reputed to be a Graduate in either of the Universities, yea, or no? And if he be a Graduate, then of what degree is he? What is his Christian and Surname?

2. Is your Minister a licensed Preacher, yea or no? And if he be licensed, then by whom? Doth he preach usually in his own Cure, or in some other Church or Chappel near adjoining, where there is no Preacher, once every Sunday? and how often hath he been negligent in so doing? Doth he also preach standing, and in his Cassock and Gown (not in a Cloak) with his Surplice and Hood also, if he be a Graduate, and with his head uncovered? And if he be not a licensed Preacher, doth he take upon him in his own Cure, or elsewhere, to expound any Scripture, or matter of doctrine; or doth he keep himself only to the reading of Homilies published by authority; and besides,



besides, procure Sermons to be preached amongst you, once every moneth at least, by such as are lawfully licensed? And doth he or his Curate upon every Sunday when there is no Sermon, read some one of the Homilies prescribed by authority, and before the said Homily, use that form of exhorting to prayer (only) which is prescribed in the fifty sixth Canon, and no other prayer of his own, either before or after it?

3. Is your Minister resident with you upon his benefice? or if absent, how long time hath he been so? and where is he resident for the most part? And doth he in his absence make allowance to the poor, and what allowance doth he make? Hath he any other Benefice, and doth he supply his absence by a Curate settled and dwelling in your Parish, that is licensed to preach, and what allowance doth he make to his Curate, and how often in the year comes he thither himself?

4. Is your curate licensed by the Bishop of the Diocese? And doth your Minister or Curate serve any more Cures then one? If yea, then what other Cure doth he serve, and how far are his Cures distant one from the other?

5. Hath any being no Priest, or Deacon, presumed at any time (under pretence of being a Graduate, or a Scholar of the University) to read Common Prayers openly in your Church or Chappel; or to serve the Cure of your Parish, or to preach there? Hath any Deacon not having received the full order of Priesthood, taken upon him alone to administer the Communion in your Church or Chappel; You are to present the names of any that have herein offended, as far as you know or believe.

6. Doth your Minister, Preacher or Lecturer duly read the Communion Service, commonly called the second Service, at the Communion Table? Doth he begin his Sermon at any time, or part of the Divine Service, but immediately after the Belief called the Nicene Creed? Doth he before his Sermon use any form of Prayer which is of his private conceiving or collecting, and of his own inventing or choosing, or doth he contain himself within that brief form only, which is prescribed by the Church (in the 55. Canon) thereby only to exhort and move the people to joyne with him in Prayer for Christs holy Catholick Church, and for the Kings most excellent Majesty (naming him and his Royal Titles) for the Queen Katharine, Mary the Queen mother, James Duke of York, and all the Royal Family, for the Arch-bishops also and the Bishops; for the Councel, the Nobility, the Magistracy, and Commons of the land, and to give thanks to God for the faithful, departed out of this life? And then (this moving to prayer being done, as briefly as conveniently may be) doth he always conclude it with the Lords Prayer?

7. Doth your Preacher or Minister at the close of his Sermon, wholly forbear to use any kind or form of Prayer (not being prescribed,) as also to pronounce the blessing (out of the Pulpit) wherewith the Church useth to dismiss the people? But doth he there conclude only with, Glory to God the Father, the Son, and the holy Ghost: and then coming from the Pulpit (if the Sermon were made within the Church or Chappel)

Chappel) doth he, or whosoever then officiates, at the same place where he left before the Sermon, proceed to read the remainder of the Divine Service, and at the close of all to give the Blessing, and not before?

8. Doth every Priest and Deacon in your Parish daily say the Morning and Evening prayer, either privately or openly, unless he be upon lawful cause hindered? Doth your Curate say the same daily in your Church or Chappel, with the tolling of a Bell before he begin? Especially doth your Minister or Curate do it on every Sunday and Holyday, and their Eves, and on the day of the conversion of Saint Paul; Saint Barnabies day, and every day of the holy Week next before Easter; as also on all Wednesdays and Fridays, at fit and usual times, according to the form prescribed in the Book of Common Prayer, in a reverent manner ever, and as audibly and distinctly as he useth to preach? Doth he also read all those Psalms and Lessons, and no other, with the Collect, Epistle, and Gospel, which are appointed for the day? At the end of every Psalm do they stand and say, Glory be to the Father, &c. and doth he leave out and not read the Contents of the Chapters? After the Lessons, doth he use no other Psalm or Hymn, but those which the Book of Common Prayer hath appointed? Doth he read the Creed of S. Athanasius (called the Quicunque vult,) on all those days for which it is appointed, and the Communion on AshWednesday, adding the Litany on every Wednesday and Friday?

9. Doth your Minister and Curate at all times, as well in preaching or reading the Homilies, as in reading the Prayers and the Litany, in administering the holy Sacraments, solemnization of Marriage, Burying of the dead, Churching of women, and all other offices of the Church, duly observe the Orders and Rites prescribed, without omission, alteration, or addition of any thing? And doth he, in performing all and every of these, wear the Surplice duly, and never omit the wearing of the same, nor of his Hood, if he be a Graduate?

10. Doth your Parson or Vicar having a Curate under him, notwithstanding read Divine Service himself frequently and publicly at the usual times, both in the forenoon and after noon, in the Church which he possesseth? and doth he also administer both Sacraments every year in such manner, and with the observation of all such Rites and Ceremonies, as are prescribed in the Book of Common Prayer in that behalf? and how oft in the year hath he done it?

11. Doth your Minister, Preacher, and Lecturer, every year, of purpose and expressly (yet, not by way of disputation, but by plain conclusion and determination only) teach and declare the lawful authority which the King hath over the State, both Ecclesiastical and civil; and the just abolishing all Popery and foreign power or jurisdiction over the same? And hath he made that Abrenunciation of the late Scottish Covenant, as by Law is required to be made?

12. Hath your Minister, or any Preacher among you published in his Sermons any Doctrine, which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published



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Anno Domini 1562. Doth he taught any thing, which he would have the people religiously obserbe and believe, but that which is agreeable to the Scriptures, and that which the Catholick Fathers and ancient Bishops have gathered out of that doctrine, according to the Canon, as you conceived, or have been informed by others of better judgement?

13. Doth your Minister go to the administration of holy Baptism, ever immediately after the second Lesson? Doth he always (at first) ask, whether the child be baptized or no? Afterward, doth he ever use and never omit, both to take the child in his hands, and also to make the sign of the Cross, so as to touch the childs forehead in making the same? doth he at any time publickly baptize but in the Font, or with any Bason, Bucket or Pail, or other vessel set into the Font? Hath he ever deferred, or willingly neglected, or refused to Baptize any infant within the Parish, being in danger of death, notice thereof having been given to him? And hath any child dyed without baptism, by his default?

14. Doth your Minister or Curate often admonish the people, that they defer not the baptism of their infants any longer, after they are born, than is prescribed, unless upon a great and reasonable cause, declared to the Minister or Curate, and approved by him; nor that they procure them to be baptized at home without great necessity.

15. Hath your Minister admitted any person to answer as Godfather or Godmother, at the Christning of a child, that hath not before received the holy Communion, and is not able to recite the Lords Prayer, the ten Commandments, and the Articles of Belief, and to answer to the same, being required? And doth he at the Font, as soon as he hath baptized any child, admonish them to bring the child to the Bishop to be confirmed, as soon as it hath learned the Catechism?

16. Doth your Minister, every Sunday and Holyday ~~before morning prayer~~, half an hour or more, catechize and instruct the youth, and ignorant persons of your parish, both male and female, in the ten Commandments, the Articles of Belief, and the Lords Prayer? And doth he use for that purpose the Catechism set forth in the Book of Common Prayer, and diligently hear, instruct, and teach them in the said Catechism? Doth what other Catechism doth he use either in publick or private? And doth he the youth and ignorant persons of your Parish sent in due time unto your Church, by them that ought to send them, to be catechized and instructed by the Minister? And if not, you are to present the names of those that make default in sending them, and of all those that use not to come, or care not to learn.

17. Are your afternoon-sermons (if there were wont to be any) turned into catechizing by question and answer, where and whensoever there is no great cause apparent to the contrary? And is this catechizing truly and sincerely performed, without mockery, or in shew only, and so without any long or large discourse (Sermon-wise) upon the said questions and answers? but only to explain the same in few and brief passages, easie to be remembred?

18. Doth



18. Doth your Minister use to administer the holy Communion, at least thrice in the year (whereof once at Easter) to every parishioner in your Parish, that is sixteen years of age and upwards; and first to receive the same himself, kneeling, on every day that he administreth it to others; and to administer it to none but to such as do kneel at the receiving thereof? And doth he always use the words of institution according to the Book of Common Prayer, without alteration, at every time, that the Bread and Wine is renewed? Doth he also use to deliver the Bread and Wine to every Communicant severally, and with his own hand, repeating to every one all the words appointed to be said at the distribution of the holy Body and Blood of our Lord JESUS, and upon no pretence (till the Church appoint otherwise) omitting any part of the words, or saying them all but now and then to many at once? And is there warning given by him to the Parishioners publickly in the Church, at morning prayer the Sunday before every time of his administering of the Holy Communion, for their better preparation thereunto?

19. Hath your Minister admitted unto the holy Communion any of his cure or flock, which he openly known to live in sin notorious, without repentance, or any that have maliciously and openly contended with their neighbours, before they be reconciled; or any Church-wardens, or Stewards, who having taken their oaths to present to their Ordinary all such publick offences, as they are particularly charged to enquire of in the Parish, have and do notwithstanding wittingly and irreligiously incur the horrible crime of perjury, either in neglecting or refusing to present such publick offences, as they themselves know, or have heard to be committed within your Parish?

20. Hath your Minister at any time admitted unto the Communion any that refuse to be present at publick Prayers, or who are notorious depravers of the Book of Common Prayer, and administration of the Sacraments, or of the Orders, Rites, or Ceremonies therein prescribed; or of any thing contained in the thirty nine Articles, or in the Book of ordaining Priests and Bishops? Or who have spoken against or depraved his Majesties Sovereign Authority in causes Ecclesiastical, unless they and every of them do first acknowledge their repentance for their sin, and promise to do so no more?

21. Doth your Minister or Curate admit any to the Communion, before they can say their Catechism, and be confirmed?

22. Doth your Minister together with the Church-wardens and Quest-men take diligent heed and care, not only that all and every one of your own Parishioners do receive thrice every year; but also, that no strangers of any other Parish do come often and commonly to your Church, from their own Parish Church, or do there receive the holy Communion?

23. Doth your Minister, before the severall times of administration of the Lords Supper, admonish and exhort his parishioners, if any of them have their Conscience troubled and disquieted, to resort unto him, or to some other learned Minister, and

and open their grief, that they may receive such ghostly counsel and comfort, as their conscience may be relieved, and by the Minister they may receive the benefit of Absolution, to the quiet of their Conscience, and avoiding of all scruple? And if any man confess his secret and hidden sins, being sick or whole, to the Minister, for the unburthening of his conscience, and receiving of spiritual consolation or ease of mind from him, Doth he the said Minister (or hath he at any time) by word, writing, or sign, openly or covertly, directly or indirectly, reveal and make known to any person whatsoever, any Crime or Offence, so committed to his trust and secrecy?

24. Hath your Minister solemnized the Marriage of any person under the age of twenty one years, without the consent of their Parents or Governours? or hath he married any, which do not audibly say and answer in all things appointed by the Liturgy? or any without a Ring, or in times prohibited? or without the Banes first published three severall Sundays or Holydays in time of Divine Service, in the severall Churches or Chappels of their severall abodes, except they brought him a special licence from the Arch-bishop or Bishop of the Diocesse, or his Chancelor so to do? And doth he begin in the body of the Church, and then go up to the Table, as is appointed? Also doth your Minister, so oft as there is any marriage, appoint to have a Communion? After the Gospel doth he say a Sermon (if he be licensed to preach) wherein to declare the office of man and wife, according to holy Scripture; or else doth he read that which the Church hath appointed to be read at Matrimony?

25. Doth your Minister use the form of thanksgiving for women after childbirth immediately before the Communion Service? Or hath he admitted thereunto any women begotten with child in Adultery or Fornication, without licence of his Ordinary?

26. Doth your Minister carefully look to the relief of the poor, and from time to time call upon his Parishioners to give somewhat according to their abilities, to godly and charitable uses; especially doth he enforce it upon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and upon their sick-beds, or when they make their will?

27. Doth your Minister or Curate resort unto such as be dangerously sick in your Parish (if he be sent for, or notice of their sickness being given unto him) to instruct or comfort them in their distresses, according to the order of the Book of Common Prayer, not omitting then especially to move them earnestly to liberality towards the poor?

28. If any being sick do desire the prayers of the Church, is it done at the time of Divine Service after the three Collects? And according to the form in the Liturgy for the Visitation of the sick? And not only by giving their names to the Preacher, and mentioning of them in the Pulpit, before or after a Sermon?



29. Hath your Minister ever refused to bury any which ought to be interred with Christian burial, or hath he deferred the same longer than he should? Doth he go before the Corps to the Grave, and there say the whole service appointed, not omitting the Lesson or any other part? Doth he devoutly kneel when he saith the Prayers, and the Collects at burial? or hath he admitted any to Christian burial, which by the Lawes of the holy Church of this Realm, ought not to be so interred?

30. Doth your Minister, being a Preacher, well studied in divinity, and having any Popish Recusant, or other Recusant in your Parish, labour diligently with them from time to time to reclaim them from their errors? or otherwise is he over conversant with them or suspected to favour them?

31. Hath your Minister, (or any other taking upon him the calling of a Minister) preached, baptized children (except in case of necessity) solemnized marriage, churched any women, or ministered the holy Communion in any private house or houses? If yea, then where, when, and how often hath he done it?

32. Do you know, or have heard of any which are reputed to be Ministers (or of any other of the Lay, either Male or Female) that presume to make matters of Divinity their ordinary Table-talk? Or that under pretence of holiness and edification, take the liberty at their Trencher-meetings, or where several company (not being all of the same family) are assembled, rashly and prophanely to discourse of holy Scripture? Or amidst their cups, to dispute or determine any Articles of Faith and Religion, or touching any point of doctrine or Ecclesiastical discipline, at their own pleasure, and to their own phantasie? you shall name the persons, times, and places, as far as you know or have heard, and can remember.

33. Doth your Minister every six moneths, in your Parish Church, openly in the time of divine Service, upon some Sunday, denounce and declare, excommunicate by name, such as do persevere in the sentence of excommunication, not seeking to be absolved? And hath he said divine Service, whiles any excommunicate person hath been present in the Church? Or hath admitted any person, that hath been excommunicate, into the Church without a Certificate of his absolution from his Ordinary, under the seal of the office, and not by any note or Ticket only under the hand of the Register, or any other Clerk? Or hath he stayed or forbore to denounce any excommunication or suspension or absolution that hath been sent him from his Ordinary, further then the next Sunday or Holiday after receipt thereof under Seal?

34. Hath your Minister been at any private meetings or conventicles, to consult there, about the impeachment or depraving of the Doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the Government and discipline of the Church; or to practise any form of their own, either for worship or discipline?

35. Doth your Minister, upon Sundayes at Morning Prayer, declare unto the



the Parishioners, what fasting-daves and Holy-daves are to be kept, the weak following?

36. Doth your Minister in the Rogation daies go the perambulation of the circuit of your Parish, saying and using the Prayers, Suffrages, and Thanksgivings unto God, appointed by Law; according to his duty; thanking God for his blessings, and praying for his grace and labour?

37. Doth your Parson or Vicar maintain and keep in due reparation the Parson-houses, and all other edifices and fences belonging to his Parsonage or Vicarage, without suffering them to grow into ruin or decay?

38. Hath your Minister taken upon him to appoint, or to hold or continue any private or publick fasts, or meetings, for preaching or lecturing on any working-day, in his own Parish or else-where, or prophesies or exercises, or any such thing, not being approved by his Ordinary for the time being?

39. Is your Minister studious in holy Scripture, and abstaineth from mechanical trades, bodily labour, soliciting of causes in Law, common buying or selling of Horses or other Cattel, and all other employments not befitting his calling and holy Function? Doth he usually wear a Gown with a standing collar, and sleeves strait at the hands, and a square Cap? Doth he in journeying use a cloak with sleeves, commonly called a Priest's cloak, without guards, buttons, or cuts? Doth he at any time in publick wear any coif or wrought night-cap, but only a plain cap of black silk, satin, or velvet, and of a decent fashion, and proper for Divines? Doth he at any time go abroad in his dublet and hose without a Coat or Cassock, or wear any light coloured stockings, long hair, deep bands, great ruffled boots, or any other undecent thing? Or is he any way excessive in apparel, either himself or his wife?

40. Is your Minister suspected, or known to have obtained his Benefice bargaining by money, or money-worth, or by any Simoniackal compact directly or indirectly? Or is reputed to be an incontinent person, or frequenter of Taverns, Inns, or Ale-houses, a common gamester or player at dice or cards, a common swearer or drunkard, a brawler or brawler, given to contention usury, brocage, or common merchandizing, or otherwise faulty in any other kind that is scandalous to his function?

41. Hath your Minister publickly in your Parish Church or Chappel, once every year read over the Constitutions and Canons Ecclesiastical agreed upon by the Clergy of both Provinces, An. Dom. 1603. in such manner as the same is commanded to be done?

42. Is there any in your Parish or resorting thereunto, who having taken holy Orders of Priest or Deacon, doth voluntarily relinquish or forsake his calling, and lives in the course of his life as a lay-man? Or any that having been silenced, or suspended by authority, so remaineth without conforming himself in due obedience to the Church? And how doth he employ his time; and where or whence hath he his maintenance, as you know or have heard?

43. Have any been admitted to preach in your Church, who do not before the Church-wardens subscribe their names in your book provided for that purpose, and the day when he or they preached, and the name of the Bishop or Bishops of whom they had license to preach;

44. Hath any Preacher particularly impugned and confuted any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he acquainted the Bishop of the Diocese therewith, and received order from him, what to do in that case?

45. Have you any Lecturer in your Parish, and on what day is that Lecture? If any such be, hath he the first time he preached your Lecture since the Feast of Saint Bartholomew 1662. (before his Sermon) openly, publicly, and solemnly read the Common Prayers and Service, in and by the said Book appointed to be read for that part of the day; as is commanded by the late Act of Uniformity.

46. Doth the Lecturer (whosoever he be) read the divine Service according to the Liturgy printed by authority, in his Surplice and Hood before every Lecture?

47. Doth your Preacher or Lecturer behave himself in his Lectures and Sermons, as he ought to do, teaching obedience, and edifying his auditory in matters of faith and good life, without intermedling with matters of State, or news, or other discourses not fit for the Pulpit; and also without favouring or abetting Schismatics or Separatists (that are at home, or gone abroad) either by a special prayer for them, or by any other approbation of them, and their schismatical courses?

48. Have you any Lecture by way of Combination set up in your Parish? And if so, is it read by a company of grave and orthodox Divines, neer adjoining, and in the same Diocese? And doth every one of them preach in a Gown, and not in a Cloak? And when and by whom were they appointed? And what be their names?

49. Is any single Lecturer (maintained by your Town or otherwise) suffered to preach, he not first professing his willingness to take upon him the cure of souls, nor actually taking a Benefice or cure, so soon as it may be fairly procured for him? What is his name, and what licence hath he? And hath he a settled contribution assigned to the Lecturers place; or is it arbitrary, and for this Lecturer only? What sum doth it amount to ordinarily? By whom is it usually paid or collected, or of late years hath been?

50. If any Psalms be used to be sung in your Church, before or after the morning and evening prayer, or before or after the Sermons (upon which occasions only, they are allowed to be sung in Churches) is it done according to that grave manner (which first was in use) that such do sing as can read the Psalms, or have learned them by heart; and not after that uncouth and undecent custome of late taken up, to have every line first read, by one alone, and then sung by the people?



## Chap. 5. Concerning Matrimony.

**B**E there any in your Parish, that have married within the degrees of affinity or consanguinity, by the Law of God forbidden, as is expressed in that Table published by authority in Anno 1563. And if any have so married, what be their names, and where were they married, and by whom?

2. Hath any been married secretly in private houses, or without their Parents or Governoꝝs consent signified, being under the age of twenty one years?

3. Have any persons been married in your Parish, the Banes having not been thrice published, three severall Sundays or Holydays, in time of Divine Service? who were the parties, and who were present at such marriages; and what Minister married them?

4. Have any persons by licence or without, been married in your Parish Church, neither of them at that time dwelling in your Town? Or hath any marriage (that you know or have heard of) been made at any time, by licence or without, but between the hours of eight and twelve in the morning? Or was not the Divine Service then openly and duly said, the Assembly being called together by the tolling or ringing of the Bells, as is at other times of Divine Service used? Or hath the Minister solemnized any marriage (without Banes published) by vertue of any licence granted by the Arch-deacon or his Official, or by any other licence then of the Arch-bishop or Bishop of this Diocese or their Chancellors, or Vicars general, or the Commissary for faculties. And hath any licence been granted by any to such persons as were not of good state and quality? Name the persons and all particulars, as far as you know or can remember.

5. What Popish Recusants, or their Children have been married in your Parish? In what sort was the matrimony solemnized? when? and by whom?

6. Do any persons, being lawfully married, live asunder? and in whom is the default, as far as you know or believe?

7. Do any (heretofore divorced, or not) keep company at bed and board, with any other man or woman, then with the person that he or she were married to? what be their names? when and where were they married, and how long have they continued so together?

Have you any in your Parish, which live together as man and wife, and yet not known, by whom, where, or when they were married?

9. Have all new-married persons (the same day of their marriage) duly received the holy Communion? If not, by whose default was it, as you conceive?

10. When any Marriage is solemnized in your Parish Church, is there any thing accustomed to be said or done (in the Church, or Chancel, at the Church doore, or in the Church-yard; either by the parties themselves, or any other that accompany them, or

that are then and there present) which is not prescribed by the Rubricks of the Book of Common Prayer, or the Canons of the Church, and which is impertinent or uncomely for that holy business, and not befitting the reverence of that sacred place, in which they are assembled: Specifie what it is, and present the parties.

Chap. 5. Concerning the Church-wardens and Side-men.

**B**E the Church-wardens chosen by the Minister and Parishioners yearly in Easter week, according to the 89. Canon? and hath any taken upon him to be Church-warden, not being so chosen? Or hath any continued above one year in his office, without a new choice?

2. Have any of the Church-wardens retained any of the Church-goods in their hands, and not made a just account at the going out of their office, of what they have received and expended; or not delivered to their successors, by Bill indented between them, whatsoever money or other things belonging to the Church, that remained in their hands?

3. Are there in your Parish yearly, two, three, or more discreet persons, either chosen by the Minister and Parishioners in Easter-week: or if they cannot agree, appointed by the Ordinary to be Side-men, or Assistants in joynt office with the Church-wardens?

4. What rates or levies (as you know or have heard) are yearly or commonly made in your Parish for Church uses? What is the usual sum thereof Ordinarily? and what are the particular uses? or where are they written down, to which the same are for the most part employed?

5. Do the Church-wardens, and Side-men, or Assistants, diligently see, that all the Parishioners do duly resort to the Church, upon all Sundays and Holidays, and there continue the whole time of Divine Service and Sermon; suffering no idle persons to walk, or talk, or stand idle, either in the Church, Church-yard, or Church-porch, during the time of Divine Service or Sermon; but causing them either to come into the Church, or else to depart? And have they the said Church-wardens and Side-men forboyn, either for reward, favour, or affection, to present them that have been, or are negligent in coming to Church, or that use to walk or talk therein, or that have been found by them standing idle, or talking abroad, either in the Church yard or streets in the time of Divine Service or Sermon, on Sundays or Holydays; or that have not received the Communion yearly, at the Feast of Easter, or within one moneth before or after?

6. Do you know of any Church-wardens, which within forty days after Easter in their year, did not exhibit to the Bishop, or his Chancellor, the names and surnames of all the Parishioners, as well men as women, (which being of the



the age of 16. years and upward) received not the Communion the Easter before? And have you this last year exhibited a bill of them? or are you now ready so to do?

7. Do the Church-wardens against every Communion, advise with the Minister, about the providing of a sufficient quantity of fine white-bread, and of good and wholesome wine, for the number of Communicants that are to receive? And is the wine brought in a clean and sweet standing pot of pewter or of other finer metal? Upon the Communion days do your Church-wardens (immediately after the Sermon or Homily, and the Ministers exhortation to remember the poor) gather the devotion of the people in a fair and solemn manner, and put the same into the poor mans box?

8. Do the Church-wardens suffer any one to read Divine Service in your Church at any time (whatsoever he pretend himself to be) till sufficient notice be taken, by themselves or some other (credible person) not only of his being in the holy Orders, but also of his Licence to read there. Or do they suffer any many to preach, till he have subscribed his name in their Paper Book, and the day wherein he preached, and by whose authority he is licenced?

9. Have the Church-wardens suffered the Church, Church-yard, or Chappel, to be prophaned by Plays, Games, Feasts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts, or Leets, Lav-juries, Coroners inquests, Parish accounts, Matters, Weddinges, Masters, Dancings, &c. at any time acted, kept, or held in them?

10. Hath any man that you know or have heard of, by speech or writing, or upon the assertion of any other man affirmed; that men ought not to take the office or the Oath of a Church-warden, or of presenting at the Bishops Visitation? Or that the said oath is unlawfully given them; or that being taken, it is but of course, and binds them not, nor need to be regarded; or that (the said oath notwithstanding) it is free for them, neither to make inquiry, nor to answer; but to do what they list, and to leave out and pass by whom they will, and what they will, in their Presentments? Or do you know of any that have abused the Church-wardens or other Sworn-men in your Parish, or given them evil words for executing of their office, or to dishearten or deter them from executing it, as by oath and duty they are bound?

### Chap. 7. Concerning the Parishioners.

**D**o any in your Parish prophane any Sunday or Holiday by any unlawful gaming, drinking or tippling in Taverns, Inns, Tobacco-shops, or Alehouses, in the time of Common Prayer or Sermon; or by working, or doing the work of their trades and occupations? Do any in your Parish buy or sell, or keep open their Shops, or set out

out any wares to be sold on Sundays or Holidays, by themselves, their servants, or apprentices, or have they any other ways profaned the said days?

2. Is the fifth of November observed and kept in your Parish, with Prayer and Thanksgiving unto God, in such form, as is by publick Authority appointed for the day? Is the thirtieth day of January also, and the twenty ninth of May well and duly observed? Are the Bells orderly rung for a due observance of them? Do any in your Parish take upon them (in such publick manner) to observe any other days in the year but these three?

3. Is there any in your Parish that hath been heard to impugn or speak against the Rites and Ceremonies of the Church of England, or the lawful use of them; or to affirm by word or writing, that the form of making and Consecrating Bishops, Priests and Deacons, or any thing therein contained, is repugnant to the word of God, or that the Government of this Church under his Majesty by Arch-bishops, Bishops, and other Ecclesiastical Officers is Antichristian? Or hath spoken reproachfully, or disgracefully of the Kings Majesties Courts Ecclesiastical, or of the proceedings thereof?

4. Have you any in your Parish, that do come to hear the Sermon only, and not to Divine Service; or who do use to come late to Church, and to depart from Church before the Blessing be given, wherewith they are to be dismissed at the end of Service? Or that do not reverently behave themselves entering into the Church, and during the time of Divine Service? Do all (both men and women) devoutly kneel, when the General confession of sins, the Litany, the ten Commandments, and all Prayers and Collects are read, as well at Baptisms, Marriages and Burials, as at other parts of the Divine Service? Do all use due & lowly reverence, when the blessed Name of the Lord JESUS is mentioned: and stand up when the Articles of the Creed are read? Do any men cover their heads in the Church, (unless it be for infirmity, in which case they may only wear coifs or night-caps) or then and there give themselves to babbling, talking, or walking, and are not attentive to the Prayers and Hymns, and to hear Gods word read and preached? Do all say Amen audibly, and make such other answers both in the Litany, and all other parts of Divine Service, as by the rule of the Common Prayer Book, are to be made by the people?

5. Do any within your Parish, men or women, being sixteen years of age and upwards, or any other, lodging or commonly resorting to any house in your Parish, wilfully absent themselves from your Parish Church or Chappel, upon Sundays and Holidays, and other days appointed, at morning and evening Prayers, or refuse to receive the Communion, or perswade others from coming to Church, or receiving the holy Communion?

6. Have you any Popish or puritanical and schismatical Recusants in your Parish, that be of insolent behaviour, not without publick offence; or that do boldly busie themselves in perswading, seducing, or withdrawing others, either abroad, or in their own families from the Religion established in the Church of England? And how long have the



the said Recusants obstinately abstained, either from divine Service, or from the Communion? Whether of any long time, or of late only?

7. Are there any in your Parish, who do absent themselves at any time from your own Church, and do resort to any other Parish or place to hear other Preachers? Or are there any in your Parish, that do communicate, or that do baptize their children in any other Parish? Or do the Parishioners of any other Parish resort unto your Church? how long have they done so? And upon what occasion or licence?

8. Is there within your Parish or in any Parish near you that you know of, in any house or family, any one that is called or reputed a Chaplain, or that is known or supposed to have entered into holy orders? Or any that live there in imployment as a Scholar? Present their names if there be any such, and how long they have been there, and his name in whose house they keep.

9. Is there any in your Parish, who do refuse to have their children baptized, or themselves to receive the Communion, at the hand of your Minister, because he is no Preacher, or doth not edify in their fancy?

10. Doth any married woman within your Parish, after child-birth neglect to come to Church according to the Book of Common Prayer to give thanks to God for her safe deliverance, vailed in a decent manner, as hath been anciently accustomed? doth she also come to Church at or near the beginning of divine Service that day, and when the thanksgiving for her is to be said, doth she go and kneel in some convenient place nigh to the Table, (but without the inclosure) while the Priest standing within, by her, giveth thanks for her? And doth she then offer her accustomed offerings, and receive the holy Communion, if there be one?

11. Are there within your Parish or thereunto resorting, any Players on Stage, or with Puppets, or any Musicians, Fiddlers, Rhimers, or Jesters, which do use any prophane or filthy passages in their songs, speeches or gestures, to the dishonour of God, abuse of Scripture, or the corrupting of good manners; or which do publish any thing scandalous to the Church, or reproachful to the holy Clergie?

12. Do you know of any man or woman, that hath abused their Parson, Vicar or Curate, or any other that is in holy Orders with contumelious words, or uncivil gestures or deeds, or behaved themselves rudely towards them? Or that have reproached either the marriage or the single life of Priests, or have said, or done any thing else that do redound to the scorn or dishonour of their persons or of their holy function and calling?

13. Have you any in your Parish that are commonly known, or reputed to be blasphemers of Gods holy name, common and usual swearers, drunkards, usurers, filthy speakers, adulterers, fornicators, incestuous persons, bawds, concealers of fornicators or adulterers? Have any in your Parish been detected of such notorious crimes, and what penance have they done for the same?

14. What corporal punishment for any such, or any other offence hath been commuted and changed into a pecuniary mulct or sum of money, by any Ecclesiastical Judge

Judge exercising jurisdiction within this Diocess, what was the sum of money by any of them so received and taken, and to what uses was the same employed? And upon such Commutations, was the unfeigned repentance of the delinquent published in the Church? and hath Commutation been granted to one and the same party above once, for any crime of the same kind?

15. Do all Fathers, Mothers, Masters, and Mistresses cause their children, servants and apprentices to come to the publick Catechizing on Sundays and Holidays, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not duly coming, or not learning and answering, you shall present their names.

16. Have any in your Parish received or harboured any woman begotten with child out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinary? You shall truly present as well the party harbozing, as harbored; and who is suspected to be the father of the child.

17. Is any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your Parish for a season, now returned again? Or in what place else is he or she now abiding to your knowledge, or as you have heard? You sh. ll not fail to present the whole truth in that behalf, as far as you know.

18. Do all your Parishioners, of what sort soever, receive the blessed Sacrament, thrice every year at least, and when they do receive it, do they all according as the Church expressly them commandeth, draw near, and with all Christian humility and reverence come before the Lords Table? And not (after the most contemptuous and unholy usage of some, if men did rightly consider) sit still in their seats or pews, to have the blessed Body and Blood of our Saviour go up and down, to seek them all the Church over?

19. Are there any deceased in your Parish, whose last wills and Testaments have not yet been proved? or did they dye intestate? And if so, who hath taken upon him the administration of their goods, and whether by lawful authority from the Ordinary, or without? What be the names of such deceased, and of their Executors and Administrators?

20. What persons be excommunicated in your Parish, and for what cause to your knowledge? And how long have they stood excommunicate? And do any of them, not being absolved, presume to be present in the Church at Divine service? And do any familiarly use the company of such as do obstinately stand excommunicate, knowing the same; and what be their names?



*Chap. 8. Concerning School-masters, Physicians, Chirurgions,  
Midwives, Parish-clarks, and Sextons.*

**H**Ave you any School-master in your Parish, that teacheth publickly, or in any private houses? and if so, what is his name, and how long hath he been there? Is there any teaching of Scholars to read or write in the Chancel, or in any part of the Church? Doth any Papist keep a School-master in his house, who cometh not to Church to hear Divine Service, and to receive the holy Communion? What is his name, and how long hath he taught there or elsewhere? Doth your School-master teach any Papists or Sectaries children, that come not to Church? Doth he bring his scholars to Church, and duly instruct them all to learn the Catechism in the Book of Common Prayer, at the least once every week; or what other Catechism doth he teach? Is he of honest and sincere life, and religion, and conversation? Is he a Graduate, and sufficient to teach, and diligent in teaching and bringing up of youth?

2. Is any thing withholden or otherwise imployed, that hath been given to the use of a School in your Parish? what is it? by whom is it imbezelled?

3. What Physician or Chirurgion have you in your Parish, who not being a Doctor of Physick, or otherwise sufficiently licensed in either of the Universities, doth notwithstanding practice physick? what other persons have you among you, either male or female, who take upon them to profess or practice physick or chirurgery? And who be Midwives in your Parish?

4. Have you a fit Parish-clark (aged 20. years at least) and a Sexton? Is your Clark or Sexton of honest life, able to read and write? Are his and the Sextons wages duly paid without fraud or diminution, according to the ancient custom of your Parish? What are the said wages by the year? By whom are the said Clark or Sexton chosen? Are both or either of them diligent in his office, and serviceable to the Minister? Doth he keep the Church clean and the doors locked? Is there any thing lost or spoiled through his default?

5. Doth your Clark or Sexton take upon him to have, or suffer any superstitious or any unreasonable ringing of the Bells at any time, or any ringing without good cause, such as the Minister and Church-wardens have not allowed? When notice is given of any Christian passing out of this life, within the Parish, doth he neglect to toll a Passing-bell; whereby good people (remembering their own mortality, and all our Christian society) may recommend their estate unto Gods mercy with an holy intercession for them to the throne of grace: or to ring a knell presently after the departure, that notice may be taken by all, to give God thanks for that parties deliverance out of this vale of misery.

6. Doth your Parish Clark or Sexton or any other of your Parish exact or require more then the ordinary and accustomed fee for any service done by him or them, in or

at Marriages, Christnings, and Burials; or for any thing else concerning the same? or have they refused to do their duties therein, until they have received what they demanded?

*Chap. 9. Concerning Ecclesiastical Officers.*

**W**hat peculiar or exempt Jurisdictions know you of, within the compass of this Parish?

2. Are there any Ecclesiastical Officers exercising Ecclesiastical Jurisdiction within this Diocess, or any Ministers or Clerks under them, who do take or exact any extraordinary fees. for any cause that you know of, or by way of gratuity for expedition?

3. Have any Church-wardens and Quest-men concealed and not presented any abuses or offences punishable in the Ecclesiastical Court? Or have any such offences, being by them presented to the Chancelloz, Arch-deacon, Official, or any other using Ecclesiastical jurisdiction within this Diocess, been suppressed or left unpunished, for bybe, reward, pleasure, friendship, fear, or any other partial respect?

4. Are any assemblies, called Vestry-meetings, held in your Parish? when and how often are they? In what place, and by whom? Hath any thing (that you have heard of) been proposed, treated or concluded therein, touching the Divine Service, or the doctrine & discipline of the Church? Or any thing medled with for the government of the Church or Parish, which belongs to the Ecclesiastical cognition and Jurisdiction?

5. Doth the Arch-deacon once in three years visit and surbey your Church, touching the repairs of the same, and upon any defect found, hath he made certificate of it, as far as you know or have heard?

6. Are there placed by the Register two Tables containing the several rates and sums of all Fees due to the Judge, and other officers of your Courts; one in the usual place or Consistory, where the Court is kept; the other in the Registry; in such sort as every man may come to view the same without difficulty? and doth the Chancelloz, Arch-deacon, or Official, or any other Minister of the Court, exact or extort any other greater fees or sums of money, then in the said tables are contained?

7. Doth the Arch-deacon, his Official, or Surrogate make commutation of any penance; or do the Chancelloz, or any Surrogate under him commute or change any penance or corporal punishment, for any money, without the consent of the Bishop? And what money have they or any of them received for such commutation, and of whom? when, and what was the offence, for which any such sum of money was received, or appointed to be paid?

8. Doth the Chancelloz, Arch-deacon, or Official, or any other person using Ecclesiastical jurisdiction, speed any act in any cause, privately of themselves, and not in the presence



presence of some publick Notary or Actuary? Or (for want of them) in the presence of (two or more) sufficient witnesses, and then cause the same act to be registered?

9. Is the number of Apparitors increased in this Diocels? And wherein, and in what manner is the Countrey overburthened or grieved by them? Hath any of them under pretence of authority cited or summoned any person unlawfully; or hath any of them taken any reward for the concealing of any offence or sin, or that the offenders might escape punishment? who be they that have so done? Or do any of them take any fees that are not usual? Have they threatened any to prosecute them, if they had no reward given them? Or do any of them cause any party to appear in any Ecclesiastical Court within this Diocels, without a citation first obtained from the Judge of the Court?

10. Hath any Ecclesiastical Judge or Officer whatsoever, Advocate, Register, Proctor, Clerk, or other such Minister, any way abused themselves in their Offices, contrary to the Laws and Canons in that behalf provided, that you know of?

11. Do the Register or any of the Clerks in Ecclesiastical Office, when they obtain Absolution from the Judge, neglect to send forth the same under the seal of the office, or doth any of them presume to give signification unto the Minister of the Parish, only by a Note or Ticket under their hand, to the intent that notice thereof should be taken, or the same be published in the Parish by him?

12. Lastly, have you and every of you, by your selves read, or caused to be read to you, all these Articles? have you well examined and inquired into every particular therein intended? Have you sincerely, uprightly, and without any partial affection or concealment, presented and made known all and every of the offenders in any of the particulars, either as they are taken in truth to be, or by common fame reported? And have you used the help of your Parson, Vicar, and Curate, for the reading, understanding, examining, and answering these Enquiries?

**I**F you know of any other matter of Ecclesiastical cognizance, worthy the presentment in your judgement, and fit to be reformed by Ecclesiastical censure, though it be not expressed in these Articles, yet you shall likewise present the same by vertue of your oaths.

The Minister also of every Parish both may, and ought to joyn with the Church-wardens, or other sworn-men, for the presenting of offences; and if they be so irreligious as not to do it, the Minister of himself may and ought to present either the offences, or the Church-wardens and Quest-men, for not presenting the same, and is required in his Canonical obedience so to do.

There must be distinct answer made to every Article, and to every branch thereof, as far as they know, or have heard of any offence, otherwise the presentment will not be admitted.

And if (their Oath and all this punctual direction and advertisement notwithstanding) any Church-wardens or other Sworn-men, shall follow the customary manner, and be careless in inquiring and presenting as they ought, then shall they not be able hereafter to say, that they had not fair warning to the contrary given them in the spirit of meekness; or to complain, that they are hardly dealt with, if (upon information and proof otherwise had) they be called to answer their wilful perjury, in some other Court, or course of justice, for neglecting to inquire and present to all the particulars herein proposed.

And to the intent that all things above mentioned may (by the help of God) as well be kept, as set in good order, the Chancelloz of the Diocels, and the Official, and all their Surrogates are hereby required, that so far as to them in their several places it shall appertain, they do faithfully inquire after all these things, and in all places of their Jurisdictions exact a due observance of the same.

**T**he Parson, Vicar, or Curate of this Parish is required to receive this book, and upon the Sunday next after the receipt hereof, immediately after the Morning Service before the Congregation depart, to publish the contents of the Process which is sent forth. That all Preachers and Lecturers (if there be any in the Parish) together with the Church-wardens and two or three of the chiefest Parishioners beside, (if they be summoned) as also all Physicians, School-masters, Chirurgions, Midwives, and Sequestrators, and all other whom it doth concern, may take notice of the day and place specified in the said Process, for appearance at the Lord Bishops Visitation: and after publication so made, this Book of Articles is to be presently delivered to the said Church-wardens, for the use of themselves and the rest that are to make the presentments.

*Matt. Eliens.*

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FINIS.